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... THE ...

CONVERTED CATHOLIC

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JAMES A. O'CONNOR,

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CHRIST'S MISSION BUILDING.

142 West Twenty-first St., New York.
JAMES A. O'CONNOR, Pastor.

CHRIST'S MISSION DEBT

Christ's Mission is a home where Roman Catholic priests can find a refuge when they leave the Roman Church, and where they can learn the Christian way of life as taught in God's Word, and be fitted for useful careers. It has been the privilege of Rev. James A. O'Connor, the Pastor of the Mission, to lovingly welcome fifty such priests out of the Roman Catholic Church and help them to a better life. The Mission is a door that leads from Romanism to Protestant Christianity, and every priest who comes to it can enter through that door with the certainty that a cheerful welcome awaits him.

It is a privilege and a pleasure to welcome priests to Christ's Mission, but there are attendant cares and responsibilities of which those outside the Mission circle know nothing. The difficulties of a work of this kind are many. One great obstacle to its progress is the debt on the Mission building—$7,000.

Several friends have promised to contribute towards the payment of this amount, and if other friends will do what they can, in large or small sums, the whole debt can be paid this year. Its payment would be a great help to the Mission.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. MAY, 1897. No. 5

EDITORIAL NOTES AND COMMENTS.

THE leaders of the Roman Catholic Church in this country, the bishops. Jesuits, priests and writers for the press, are alarmed at the numbers who are leaving their Church and losing faith in what is called the religion of their fathers. Miss Elder's "Twenty Millions Loss" is increasing every day. That is the reason why such bitter attacks are made on the converted priests who are leading the people out of Rome. Such attacks do us no harm, but they show how sensitive the Romans are to the loss they have suffered. If we had accomplished nothing they would be silent. The privilege of leading these souls into the fold of Christ is the greatest happiness that could be conferred on any one. To be a co worker with Christ is a greater honor than to rule an earthly kingdom. Every Christian has the privilege of being such a worker, and the spread of Christianity will be commensurate with the efforts put forth by individual Christians.

There is no larger or more hopeful field of Christian work in our Republic than this, and if it be neglected by American Christians the Roman Catholics will become indifferent to all religion.

The power of the priests is felt as long as they are nominally Catholics, and that power is broken only by Christianity or infidelity. In the last century France became infidel and Reason was enthroned as the deity of the country. The people had the same form of Roman religion then that the Roman Catholics throughout the world have to-day, for it is the boast of Rome that it does not change, and if it could not make them Christians a century ago it cannot do it now. The Roman Catholics should have the Gospel of Christ preached to them. This their priests and bishops cannot do, for they do not know it themselves.

Rome and Illiteracy.

The annual report of the Immigration Bureau for the fiscal year 1896 shows the following percentages of illiteracy among immigrants to this country: Immigrants from Portugal, 77.69 per cent. illiterate; from Italy, 54.59 per cent.; from Austria-Hungary 38.92 per cent.; from Germany, 2.96 per cent.; from Sweden, 1.16 per cent.

Here is an object lesson on the degrading influence of Romanism that everyone can understand. Portugal, Italy and Austria-Hungary are Catholic countries, while Germany is largely Protestant, and Sweden almost wholly so.

The Priests Did Not Scoff.

The Rev. Charles R. Maturin, the grandfather of the "Cowley Father" who has become a Roman Catholic in England, was an Irishman and a remarkable character. He was the author of several plays and novels. One of his tragedies, "Bertram," was put on the stage in Drury Lane theatre, London, early in the present century, and achieved great success. He was also a preacher of controversial sermons which were largely attended by Roman Catholic priests in Dublin. Seeing a large number of these ecclesiastics in the front seats of his church on one occasion, and knowing that they came to scoff and not to pray, he took for his text, "Jesus I know, and Paul I know; but who are ye?" Then, after a pause, keeping his eye on the priests, he gave out the whole verse from the nineteenth chapter of Acts: "The evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" The priests did not disturb that meeting.

Freemasons in a Jesuit Church.

Among the death notices in the New York *Herald*, April 13, 1897, was the following:

McKAY.—Sunday, April 11, George McKay, in the 66th year of his age.

Relatives, friends, members of the Masonic fraternity and Caledonian Club are respectfully invited to attend, from St. Francis Xavier's Church, 16th street, Tuesday, April 13. Requiem mass celebrated at ten a. m.

It was learned on inquiry that the deceased was the proprietor of the "Ram's Head" saloon on West Sixteenth street, and that some Freemasons wearing white aprons had attended the funeral and "requiem mass" at the Jesuit Church on Sixteenth street, as announced. All Freemasons are cursed and excommunicated by the Roman Catholic Church. Why, then, do the Jesuits celebrate a high mass for a member of that order? Are they themselves Freemasons in disguise?

Corrigan Cannot be Cardinal.

The Washington correspondent of the New York *Freeman's Journal* (the Roman Catholic paper edited by the "Ingersoll" Father Lambert), says in the issue of that paper for April 10, 1897:

"Correspondence from Rome to the highest authorities of the Church here developes the fact that Bourke Cockran is at Rome urging the propriety of raising Archbishop Corrigan to the cardinalate at the next Consistory. Your correspondent is in a position to state that Mr. Cockran will not succeed. If the Pope decides upon another American cardinal the choice will not fall on either Archbishops Corrigan or Ireland. Archbishop Ryan of Philadelphia is the only one who has the remotest chance. The Metropolitans of New York and St. Paul will not be considered."

When Colonel George Bliss went to Rome two years ago it was generally understood that his mission was to secure the red hat for Corrigan, but the doughty Colonel failed. When he returned he expressed his disgust with the ecclesiastical politics of the Church of Rome. As James Gordon Bennett said in his paper, the New York *Herald*, many years ago, Bliss found that "the Roman Catholic Church is rotten to the core." Corrigan is a very rich man, and he would spend all he possesses to gain a Cardinal's hat, but he will never be a "prince of the Church." Bourke Cockran is the New York lawyer who was the orator of Tammany Hall for many years. He left Tammany when he married a rich wife who left him a large fortune when she died a few years ago. At the last election he was a sound-money Democrat and made speeches for the Republican party. Therefore, like Archbishop Ireland, he is in great favor with the Republican administration and can get what he wants at Washington. But he cannot get the Cardinal's hat for Corrigan.

Mr. Moody and the Catholics.

The great evangelist, D. L. Moody, frequently praises the Roman Catholics and their Church in his public addresses. We have been asked the reason why, and our answer is, we do not know. The presumption is that he knows nothing of Romanism as a religious system. If he had read Roman Catholic books where the Virgin Mary is addressed as "our advocate" and "the only hope for sinners," he would say, "That is not true; Jesus is the only hope of sinners; He alone is our Advocate; the only Mediator between God and man." If he had read the most famous collection of prayers in the Roman Catholic Church—"The New Raccolta; or Collection of Prayers and Good Works, to which the Sovereign Pontiffs have Attached Holy Indulgences. Published in 1886 by Order of His Holiness, Pope Leo XIII."—he would find on page 285, in the prayer of St. Alphonsus Liguori, the following :

"Most holy and immaculate Virgin ! the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. *I worship thee*, and give thee thanks for the many favors thou hast bestowed upon me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved. I love thee, lady most worthy of all love, and by the love I bear thee, I promise ever in the future to serve thee. *In thee I put all my trust, all my hope of salvation.*"

If Mr. Moody had read or heard this prayer, this adoration of a creature, this heart-offering of one of the greatest saints in the Roman Catholic Church, he would say in his blunt way, "That's idolatry! God alone should be worshipped by Christians, and we should serve and love Him alone. That saint is away off."

But Liguori is the most approved theologian in the Roman Catholic Church. He is not only a saint, to whom the Catholics are commanded to pray, but he is a Doctor of the Church, ranking with Augustine, Jerome and Chrysostom, and his writings have been pronounced by the Pope "free from all error." If Mr. Moody were a Roman Catholic he would not receive absolution from any priest for the sin of saying that Liguori was away off in his prayers or theology. The infallible Pope has declared that he is all right, and Mr. Moody should believe what the Pope says, or he would never go to heaven. We are confident one confession to a priest would be sufficient for Mr. Moody. He knows that in the twenty-seventh chapter of the Gospel of Matthew it is related of a certain person that he went to the priests and confessed—using the same form of words the Church of Rome prescribes for penitents when they go to confession—"I have sinned." The result of that confession was not such as to encourage the practice of confessing to priests.

Mr. Moody is one of the greatest men of the age, and if he knew what the doctrines of the Roman Catholic Church are, he would be the trumpet of the Lord in sounding His call to come out of her and be not partakers of her iniquity.

St. Louis Catholics Attack Moody.

In his evangelistic work Mr. Moody seeks not the applause of men. He is a faithful witness for Christ, exalting Him in the power of the Holy Spirit, even as Paul did; and like John he rebukes the Laodicean church; and all Christians admire and love him for the great work he has done and the inspiration he has been to others to go and work in the Lord's vineyard. But the Roman Catholics do not seem to appreciate him, if one may judge by an editorial that appeared in the Roman Catholic paper of St. Louis, *The Church Progress*, the of-

ficial paper of the diocese, whose publishers and directors are the priests of that city. When Mr. Moody was in St. Louis last month conducting a great revival like that which he held in New York, Boston, Cincinnati and Chicago this last season, *The Church Progress* (April 10) had the following editorial:

"AN ABLE-BODIED FALSE PROPHET.

"Mr. Moody, the notorious propagator of neuortic Protestantism now visiting St. Louis, began his career as a self-constituted religious teacher by relating his 'experience' in Dr. Goodwin's meeting-house in Chicago:

After the meeting Dr. Goodwin and several "deacons" took him to one side and told him that he was all right and would undoubtedly make a good Christian, but that it would be better for him to refrain from speaking in meetings

"You will best serve the Lord by keeping still," said Dr. Goodwin.

"This was very good advice, and it was a pity Mr. Moody did not take it. He is not only a man absolutely without education, but the representative of a kind of 'religion' destructive both to the mind and the morals.

"Almighty God asks a 'reasonable service,' and emotionalism never saved any man, while it has damned a great many.

"Moody has the coarseness of body and mind that so often characterizes men possessed of considerable 'animal magnetism,' and his language is often vulgar and flippant in the extreme. As for the religion he preaches, it is not the religion of Jesus Christ but a sort of refined Voudooism disguised in Christian phraseology."

May God pity the people who are subject to the teaching of such men as those priests of Rome. If this attack on Mr. Moody had come from atheists or infidels or even from an inconspicuous source, no attention would be paid to it. But the Rev. Patrick Dooley is the general manager of *The Church Progress*, and among its directors, as announced in its editorial page, appear the names of Right Rev. Mgr. H. Muehlsiepen, Vicar General, Very Rev. Mgr. William Walsh, and other priests; while Archbishops Feehan of Chicago, Katzer of Milwaukee, and a half dozen bishops give it their formal approbation. Again we pray the good God to deliver the poor deluded Roman Catholics from the power of such men, who are angry because Mr. Moody is leading souls to Christ without asking them to pass through the Roman door. If there be in all the earth a mission field where the Gospel of Christ that instructs the mind, soothes the heart, and saves the soul, is needed, that field is among the Roman Catholics, not only in Papal countries, but right here in the United States.

Practical Christianity.

The Baptist denomination is fortunate in having such a member of that body as Mr. John D. Rockefeller. At a meeting in Mr. Rockefeller's house in this city in February, when representative Baptists from all parts of the country were present, including the secretaries of the various mission boards, Mr. Rockefeller gave $250,000 toward the payment of the debt of nearly half a million which the Baptist missionary societies had to face this year. In March Mr. Rockefeller gave $40,000 to Mount Holyoke College in Massachusetts. Within the last six years he has given $8,000,000 to the Chicago University. He is a member of the Fifth Avenue Baptist Church of this city, of which the Rev. Dr. Faunce is pastor.

Last month Miss Rhinelander gave $500,000 to an Episcopal church in this city, and a Roman Catholic woman bequeathed $600,000 to that Church. Christ's Mission is an undenominational work and, therefor cannot hope for denominational support. But its work is such that all Christians can rejoice in what it is doing.

SERVICES IN CHRIST'S MISSION.

JAMES A. O'CONNOR, PASTOR.

SUNDAY evening, April 4, Pastor O'Connor preached on the subject "Why Catholics Should Come Out of Rome." There were many Roman Catholics in the congregation, as there is at every meeting held in the Mission. The preacher read from the sixth chapter of the second Epistle of Paul to the Corinthians: "Wherefore come out from among them and be ye separate, saith the Lord, and I will receive you, and will be a Father unto you, and ye shall by my sons and daughters." He also read from the eighteenth chapter of Revelation: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" and from Paul's Epistle to the Romans, tenth chapter: "My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." The Apostle spoke of his Jewish brethren for whom his heart's desire to God was that they might be saved. So with the Roman Catholics, to whom I ministered as a priest for many years, my heart's desire is that they might be saved. Like the Jews who fulfilled the letter of the law in ceremonies and observances, they have a zeal of God, but it is not according to knowledge. The external life of Roman Catholic faith is seen in the church buildings, the monasteries, schools, convents and other institutions, and in the attendance of the people at mass on Sunday and the frequent reception of the sacraments. This zeal for the outward forms of religion is characteristic not only of the Jew and the Roman Catholic, but of the Brahmin and Mussulman, and even of those who are designated pagans. Their temples of worship, their ceremonies and repeated forms of prayer are evidences of their zeal, but that zeal is not according to knowledge.

Without comparing Roman Catholicism to the forms of religion referred to, the preacher said an intimate knowledge of that system had convinced him that the people in that Church sought to establish their own righteousness before God and their acceptance by Him through the observance of the commandments and traditions imposed on them by the popes, bishops and priests. What these men said constituted the law of the Church, and by obeying that law the people were told they could be saved. But the Apostle said in the same Epistle: "Christ is the end of the law for righteousness to every one that believeth." He is the object towards which the mind and heart must be directed in adoration and worship, and the worship must not be in mere form, but in spirit and in truth. The rites and ceremonies can be performed in a mechanical manner, like the repetitions of the rosary or the use of the prayer-wheel by pagan devotees. Such worship is the fulfillment of the law, whether it be commanded by the Pope of Rome or the Buddhist priest.

Romanism has imposed upon the people yokes that have no warrant in the Word of God and should not be borne. The confession of sins to priests in order to obtain divine forgiveness is contrary to Scripture and to reason. No one can forgive sin but God only. The blood of Jesus Christ cleanseth from all sin; and He says, "Come unto Me, all who are weary and heavy laden, and I will give you rest." He is the only advocate with the Father, and He will in nowise cast out those who come to Him. The Church of Rome presents other advocates such as the Virgin Mary and other dead people who have been called saints. But the Lord will not give His glory to another. He came to save sinners, and He will save all who

by repentance and faith come to Him directly and personally. The Roman Catholics who wish to be saved should come to Christ and come away from priests and other mediators who have no divine power to reconcile them with God and make them His children. As a matter of fact large numbers of Roman Catholics are coming out of the Church of Rome.

They do not believe the claims of the Roman priesthood to forgive sins. Everywhere one meets intelligent Catholics who assert that the priests do not possess that power; they know it is a doctrine of the Church, but they have outgrown that belief. The people are becoming intelligent and are inquiring which is the better way for the salvation of their souls, as they are active and zealous about the things of the world. They do not accept dictation from the priests in temporal matters; neither will they be subject to them in spiritual things, but will think and learn for themselves. The atmosphere of liberty and freedom that we breathe in our great Republic will lead them out of Rome which presents to them only the outward forms of mediæval religion. Protestant Christians in our day have a great work to do in giving these people the knowledge of the truth of the religion of Christ.

After the meeting a very intelligent young man, a graduate of the Jesuit college, remained for an hour discussing the various points that had been presented in the sermon. He handed the pastor his card, as an evidence of good faith, he said, but he was told that no questions were asked of inquirers that would lead to a disclosure of ther identity unless they voluntarily gave such information. It frequently happens that inquiring Catholics do not wish their friends to know that they had been at the meetings, and their feelings are always respected.

Sunday evening, April 11, the pastor conducted the service, and Rev. Dr. Newton Wray, of the New York Conference of the Methodist Episcopal Church, preached an eloquent sermon on the Bible way of salvation, which was greatly appreciated by the congregation. At the close of the meeting a Gospel hymn was sung by Mrs. Jeannette Robinson Murphy, a lady of Southern birth who is greatly interested in the work for the conversion of Roman Catholics, and who has consecrated her fine musical talent to mission work among the neglected classes in the city.

WORK OF CHRIST'S MISSION.

One of the Roman Catholic priests who came to Christ's Mission last year and was there converted has written the following letter under date of April 4, 1897:

I wish to express through THE CONVERTED CATHOLIC my heartfelt thanks for all your kindness in receiving me into Christ's Mission, where I was enlightened and converted by the special grace of Almighty God. I was a weary and afflicted human being, friendless and penniless; I did not know where to find a friend, when on December 15, 1895, the Rev. Dr. Madison C. Peters of the Bloomingdale Reformed Church, New York, to whom I went by chance, directed me to Christ's Mission. When I called at the Mission, the door was opened by Mrs. O'Connor, who, when she learned I was a priest and that I wanted advice and guidance, heartily welcomed me and said Mr. O'Connor would be glad to see me. I shall never forget the kindness I received even on that first day. A new atmosphere of sympathy and love surrounded me. Mr. O'Connor's wise instruction on religious subjects greatly helped me, and his encouraging words "Cheer up! cheer up!" gave me new courage to lead an-

other life than what I had experienced in the Church of Rome.

The healthy, spiritual atmosphere of the Mission gave me new life. It was a new school of truth to me. I shall never forget the first Protestant service I attended in the chapel of the Mission. My soul expanded as the truths of the Gospel were unfolded, and I rejoiced that I could come to my Saviour as the hymn that was sung expressed it :

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God ! I come, I come !

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God ! I come, I come !

The months I passed at Christ's Mission were the happiest of my life. I found my Saviour there and learned His way of salvation, which is the only true way ; and the sympathy and kindness I received from all in the Mission was such as I had never experienced before. I wish that my expression of gratitude should be known to all. I can testify from experience that Christ's Mission is doing a noble work for the Lord Jesus Christ.

REV. T. JAKIMOWICSK.

The writer of this letter was one of the leading Polish priests in the country when he came to Christ's Mission. He received his education and training for the priesthood in the Propaganda, Rome, where Dr. Paul Pollach had also studied theology for several years before he was ordained a priest and assigned to duty as a Missionary Apostolic in China. Dr. Pollach was a guest of Christ's Mission during the time this converted priest was there, and greatly helped him by his wise counsels and the example of a Godly Christian life. The testimony of such a converted priest as Dr. Pollach, a courteous gentleman, a learned physician and devout Christian, had more influence upon the Polish brother than he could receive from years of study.

This converted Polish priest is now a Protestant missionary to the Poles in Buffalo. Accompanying his letter to Mr. O'Connor was one enclosed from Rev. J. S. Cleveland, secretary of the Buffalo Baptist Union, as follows :

311 Woodland Ave., Buffalo, N. Y.
February 10, 1897

Rev. T. Jakimowicsk:

My Dear Brother :—It is my pleassnt duty to inform you of the action of the Buffalo Baptist Union at their last meeting, February 9, 1897, as follows :

" On motion by Brother Mills the secretary was instructed to place the name of Rev. T. Jakimowicsk on the list of members of the Baptist Union and notify him of this action.

Very sincerely yours,

J. S. CLEVELAND,
[seal] Sec'y Buffalo Baptist Union.

DEATH OF JOHN CURRY.

It is with deep regret that we announce the death of Mr. John Curry, the President of the Board of Trustees of Christ's Mission, which sad event occurred at his home in this city March 25. Mr. Curry was born in Coleraine, Ireland, in 1828. When eighteen years old he came to this city and was successful in business as a builder. He was an Elder in the Fourth Presbyterian Church of this city, and was interested in the work for the evangelization of Roman Catholics from its beginning. At the organization of Christ's Mission he was elected President of the Board of Trustees, which position he held until his death. He was greatly interested in and a liberal supporter of Mr. Moody's work at Northfield, Mass. He contributed five hundred dollars towards the purchase of Christ's Mission building, and some time before his death, when speaking of the debt on the building

and the desirability of paying it off as soon as possible, he said he would contribute to that end. But he was called to his eternal home before his purpose could be fulfilled.

Mr. Curry was a good man, a faithful friend and a devout Christian, zealous and active in his Master's service in many departments of Christian work. In his death Christ's Mission has lost a wise counsellor and the workers in the Mission a beloved friend. The funeral services were held at his late residence, 57 West 91st street, March 27, when addresses were made by his pastor Rev. Joseph R. Kerr, D. D., Rev. John Balcom Shaw, D. D., of the West End Presbyterian Church, Rev. H. L. Singleton, D. D., Rev. A. B. Simpson, of the Christian Alliance and the pastor of Christ's Mission. The latter also conducted the final service at Greenwood Cemetery. Mr. Curry's wife, a noble Christian woman, died two years ago. Three children, a son and two daughters, all married, and several grandchildren survive them.

Catholic Zeal; Protestant Apathy.

A wise man has said: "The energy which some people waste in denouncing the luck of the Jesuits and Paulists in capturing a few wealthy Protestants would enable them, if rightly directed, to gain hundreds of Catholics to the Protestant faith."

That is true. The Jesuits and Paulists are zealous and active in the work of proselytism, and receive large sums of money for pushing their work, while comparatively few Protestants take any interest in the work for the conversion of Roman Catholics. This should not be so; and we hope it will not always be so.

In the April report of the "Missions to Protestants" sent out by the Paulist Fathers from their headquarters on Sixtieth street, this city, the statement is made that "during the last year seventeen bands of missionaries have been appointed by the bishops of their respective dioceses to preach and work among non-Catholics." The names of the "missionaries" and the dioceses where they work are given. The report also says that the use of a Presbyterian church was given to the Paulist missionary to convert the Protestants of the town to the Roman Catholic faith. Here is the statement:

"In one small town the only available auditorium was the Presbyterian Church, which was much too small. Many in the audience had never seen a Catholic priest before, and the first night they appeared nervous and watched the priest closely, but gradually their distrust disappeared."

The name of the town is not given. We wonder if the pastor of that church will make a report to his Presbytery that his church was used by the Paulist Fathers for their mission to convert the Protestants of the town to Romanism.

Another statement in the report of Paulist mission is significant: "The local dailies vied with each other in giving reports of the meetings, lectures and questions, and the whole town was aroused to interest in the subject of discussion."

Money is also flowing into the Paulist treasury, and they triumphantly declare that their "Missions to Protestants are booming."

We hope the day will come when American Protestants will sustain the work for the conversion of Roman Catholics. With entirely inadequate means Christ's Mission has done its share of the work, and with the divine guidance it shall continue to labor in this vineyard of the Lord. "The harvest is great and the laborers are few: pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

AN OPEN LETTER.

BY REV. F. WATRY, CLAYTON, CAL.

THE following open letter was published a few years ago in a daily paper at Portland, Oregon. The calm and deliberate way in which the Rev. Francis Watry left the Roman Catholic Church and its priesthood, as related in the April CONVERTED CATHOLIC, set the Roman Catholics in Oregon to thinking, and many of them who knew him personally did not hesitate to express their convictions of his honesty and sincerity in taking that step. Some of them had the courage to say that he had done "just the right thing." That made it somewhat uncomfortable for the priests, and one of them, a brother of Archbishop Gross, wrote an article for the local Catholic paper in which he tried to prove that when a priest leaves them it is "as a rule a bid for a fat salary and an easy and comfortable living." He dared not mention a name nor specify a single charge, but insinuated everything under the sun as being at the bottom of every priest's "apostacy." Rev. Mr. Watry replied in an open letter as follows:

Why, My Dear Brother, Why?

To Rev. Mark S. Gross, Portland, Ore:

Dear Brother:—Since I am the only Catholic priest who has lately left the Roman Church in Oregon for the purpose of uniting with a Protestant church and of entering the ministry, it is but reasonable for me to believe that your recent communication to the Catholic *Sentinel* under the caption, "It is necessary that scandal come," was an attempt to show the pious readers of that paper what manner of man they had lost in me. Of course, I cannot reply through the columns of the *Sentinel*, because that paper would not soil its immaculate pages with anything that an "apostate" might write.

Now, dear brother, let me ask you a few simple questions with reference to your article.

1. Why do you dip your pen into gall and vinegar, and spread yourself over six columns of the *Sentinel*, if it is true what you so confidently assert, that "one thing is certain; such renegades ever leave the Catholic Church for its good"? I am pleased to know that in leaving your Church I have done good somewhere to someone. Why not, then, instead of trying to besmirch the character of a brother unite with us in singing, "Praise God from Whom all Blessings Flow"?

2. Why do you insinuate that anybody and everybody who leaves the Roman priesthood is *ipso facto* a bad man? If you have any charges to bring against me why do you not bring them like a man? And if you have not why do you stab me in the back with your cruel insinuations? I hereby defy you or any man, living or dead, to charge me with a single deed unbecoming a Christian gentleman and a clergyman. Speak now, or for ever hold your peace.

3. Why do you apply to me such harsh epithets as apostate, renegade, etc.? Have you never realized that our Saviour himself was such an apostate from the religion of the fathers, and that He was crucified on account of it by those who "remained faithful," like yourself, to their inherited belief? And were not the Apostles and disciples of our Lord, without a single exception, apostates and renegades in the eyes of orthodox Jews? The great crime of Judas did not consist in being a renegade, but in recanting and turning back to the faith of his fathers. Judas was the legitimate child of Pharisaism and orthodoxy, a couple that started housekeeping many centuries ago, and has covered the face of the earth with their progeny. Judas proved himself a mean coward when he turned back to the

orthodox faith, and he has no place among real "apostates," "renegades" and "heretics" who have ever been in the front ranks of the army of progress and civilization.

4. Why do you tell the truth once, but only once, when you say, "Apostates have never left the Catholic Church to get more religion"? Quite true, my friend, quite true! Neither have I left to get *more* religion. It is the quality that I am after, not the quantity. The great desert of Africa is large, very large, but not at all a desirable place to live in—too much dust, you know.

5. Why are you so seriously troubled, at least apparently so, that any one who leaves the Catholic Church because it is impossible for him to believe any longer in all its clap trap and trumpery should choose to get married? Whether I choose to spend my days in single blessedness or in double perplexity ought not to seriously embarrass you. It is not a very serious matter, and you may as well pull in your danger signals and rest your celibate soul in perfect quiet and ease.

6. Why do you have recourse to barefaced falsehoods in order to make out the wickedness of any one who chooses to reject your theory? You know, and it would be an insult to your intelligence to say that you do not, that your theory of celibacy is a purely human arrangement. The question is not now as to its worth or worthlessness, but as to the thing itself. No man who values his reputation for scholarship, or even for plain veracity, would dare to say that celibacy is a divine institution. The Church, no doubt, has a right to impose that rule upon her clergy, and every clergyman is in duty bound to observe that rule so long as he is in that position, but when he chooses to leave he is free from that obligation, and to make it appear that he is a criminal in the sight of God when he takes unto himself a wife is preposterous and absurd.

In support of your theory you have quoted what you say are the words of our Saviour: "I know mine, and mine know me. My true ones hear my voice and imitate me in the ministry of my Church, and become consecrated celibates for the sake of the Kingdom of God, and victims of a divine charity." You must have a strange Bible. The above quotation is nowhere to be found. You have manufactured it, because it suits your purpose. Are you not a little bit ashamed of yourself to feed the readers of the *Sentinel* on such stuff? Is it a strange thing that honest and earnest men and women leave you in disgust as soon and as fast as they become thoroughly convinced that your whole system is built upon just such sophistries as that?

You also quote St. Paul as instructing his disciple Timothy in this matter, and say: "Timothy is here expected as a minister to practice continence and to lead a celibate life." My answer is that he is *not* expected to lead a celibate life. If he did so, it was because it takes two to get married. Anybody may read the letters of Paul to Timothy and decide that matter for himself. Here is what Paul does say in 1 Tim. iii. 2–5 (Catholic Bible): "It behoveth, therefore, a bishop to be blameless, *the husband of one wife*, sober, prudent, of good behaviour, chastity, given to hospitality, a teacher. Not given to wine .... but one that ruleth well his own house: *having his children* in subjection with all chastity, etc." Does that look anything like your celibacy? Or does this, 1 Tim. iv. 1–3 (your own Bible, if you have one): "Now the spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared, *forbidding to marry*, to abstain

from meats, etc." I am aware of the fact that this is rather hard on you, but to Paul you appealed, and to Paul you must go.

One more question and I have done (7): Why should not each of us be permitted to follow our own convictions without molestation or hindrance? If you choose to go to heaven by way of rosaries and holy water, why should not I be permitted to go by another road which appears to me more direct and less slippery?

I hereby extend to you, my brother, the right hand of fellowship, and you know my heart is in my hand. Take it then, and let us renew our friendship and seal it with a brotherly kiss.

Yours in the love of God,

F. WATRY.

ROME IN POLITICS.

Mr. Tarte, the minister of public works in the Canadian Government, said in a speech which he delivered in the parliament at Ottawa in March:

"I am a newspaper man, and my son publishes a paper, of which I am the political editor. Would you believe me, sir, without any trial, without any warning, without any explanation being asked for, my son's paper was placed under the ban by the Roman Catholic bishops. That is to say, in the diocese of Chicoutimi, there is not one Roman Catholic who goes to confession without being asked if he is a subscriber to my son's paper.... Never in the history of ecclesiastical abuses has such a thing taken place....We were being prevented from discussing any more the political questions of the day in the Province of Quebec."

By threats of excommunication and denial of the sacraments these bishops sought to defeat the Liberal party and place in power the Conservative party which was pledged to carry out the policy of the Roman Church in the Manitoba school question, The case is the same as if the bishops in this country should forbid the Roman Catholics to vote for McKinley at the last election and the confessional should be used to coerce them into obedience.

Mr. Tarte said further: "In the dioceses of Chicoutimi, Rimouski and Nicolet, and others it was said, over and over again, in the pulpits, that it was a mortal sin to vote for a Liberal candidate."

According to Roman theology a mortal sin is that which sends the soul to hell, while a venial sin only stains it a little bit. When people go to confession they must tell the "absolving machine," as Cardinal Manning on one occasion styled the priests, that they have committed a mortal sin, and the sin must be specified in order to obtain absolution. Venial sins need not be confessed, except as a matter of form, "to ease the conscience." All of the Canadian Catholics who voted the Liberal ticket had plenty of matter for confession, for that ticket was elected. When they understood that absolution would be denied them they remained away from the confessional altogether.

Mr. Laurier, the chief of the Liberal party and now prime minister, is a Roman Catholic, but he was not formally and publicly excommunicated by the bishops. They worked against him, however, in many ways.

Mr. Tarte said in the same address: "I say, on my responsibility here, that some of the bishops told the Pope himself and the Propaganda that the honored gentleman who is at the head of affairs to-day (Mr. Laurier)is a very bad Roman Catholic indeed, and a Freemason."

As Freemasons in common with the Odd Fellows, Knights of Pythias and the Sons of Temperance are condemned by the Roman Church, and no "good

Catholic" can be a member of those societies, it is surprising the Pope did not immediately excommunicate Mr. Laurier—if he believed those bishops. But, did he believe them? Is it possible that they would tell him what was not true? Mr. Tarte would not have made such a statement without positive proof, and that proof must have come from the Pope himself. The truth is the Pope knows that many of his bishops are schemers who would not scruple to resort to the tactics of the Jesuits in making the end justify the means. If the Canadian prelates could make believe that Mr. Laurier was a Freemason, the condemnation of the Liberal government by the Vatican would follow. But evidently the Pope did not believe them, for he has not issued a decree of condemnation. As an expert diplomat, however, he has sent Mgr. Merry del Val as his delegate to look into the situation in Canada and report to him. If Mgr. del Val finds that Mr. Laurier is a Freemason he will advise the Pope to say nothing about it, as the Prince of Wales is the Grand Master of the Order in England, and the royal family might take offence if the Canadian prime minister should be formally excommunicated by the Pope in person.

Government from Rome.

With lofty contempt for American and Canadian bishops the Pope sends a Spaniard to Canada to settle the Manitoba school question. The papers tell us that Mgr. Merry del Val, the Papal Delegate to Canada, landed in New York from Europe March 28, and immediately proceeded to the house of Archbishop Corrigan, whose guest he was while in the city.

Mgr. Merry del Val is the eldest son of the present Spanish Ambassador at the Vatican. He is a personal friend of Cardinal Vaughan, and was a member of the recent Papal Commission which denounced Church of England ordinations. He was born in Spain thirty-five years ago, his mother being an English woman. He was educated by the English Jesuits while his father was Spanish Ambassador at the Court of St. James. He is secretary of the Commission appointed by the Pope for the reunion of dissentient churches, which has for its aim the gathering of all Protestant denominations into the Church of Rome.

Forgetful Subscribers.

Last month a large number of our subscribers received in their copy of THE CONVERTED CATHOLIC a gentle reminder in the form of a bill that they had not sent anything in payment for the magazine since December, 1895. We have received many responses to that appeal, for which we are most thankful. The following letter is one of them:

Columbus, Ohio, April 3, 1897.

Dear Brother:—I am reminded that I am delinquent in my subscription to THE CONVERTED CATHOLIC. Herein find check enclosed for same.

Two things your little slip reminds me of, that we are neglectful and forgetful that our little neglects may inconvenience others; and that "time flies." I did not think I was in arrears. But, my dear brother, I cannot allow you to cross me off your list and lose your precious publication. I am away from home sometimes for more than a month, and when I return I expect to be greeted by THE CONVERTED CATHOLIC as much as by one of the family. Your magazine does every one good who reads it, and one can so much enjoy it for the sake of the good it is doing others. Most cordially I wish you continued God-speed. E. H. C.

We hope other forgetful subscribers will follow the example of the friends who have remitted. To keep them in mind of their forgetfulness we send them another slip inside the cover this month.

CONVERTS FROM ROME.

WE give another batch of letters this month from converts from Rome and other Christian friends :

Chicago, Ill., Feb. 22, 1897.

May the Lord bless you in your work among the Roman Catholics. I am a convert from that Church, and my heart yearns for those people whom I have left behind in that Church who know not Christ. Mrs. K.

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Philadelphia, Pa., Mch. 23, 1897.

I enclose check for two dollars to renew Mr. W——'s subscription and my own for this year. Mr. W—— and wife are converted Catholics. They left the Roman Church fifteen years ago.

R. H.

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Syracuse, N. Y., Mch. 22, 1897.

Before I moved to this city I had an opportunity to see an old neighbor join the Presbyterian Church. He was a Roman Catholic and a prominent business man. G. N. Z.

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Piqua, Ohio, April 6, 1897.

Enclosed find my subscription to your most worthy magazine. We don't want to be without it in our home. We have taken it for over six years, and the longer we receive it the better we like it.

I remain your brother in Christ, saved from Romanism, E. B.

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Vallejo, Cal., Mch. 26, 1897.

I have been receiving your valuable monthly, and I think you are engaged in a God-given work. May He crown your every effort with success.

I am personally acquainted with Rev. Mr. Watry of Clayton, Cal., my mother being a member of his church, and I attended Sunday school there when a boy. I came to Vallejo, the greatest Irish Catholic town in California, about seven years ago. While attending the Salvation Army meetings I was convinced that I must acknowledge Christ as my personal Saviour. I had always felt repentant and God-fearing from my youth up, but I lacked one thing—thorough consecration. My wife and I were baptized in the Cornell Baptist Church of this place. We are bringing up our two children in the fear of the Lord.

Wishing you long life and success in your noble work,

Yours in Christ, R. B. A.

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Gananoque, Ont., Mar. 19, 1897.

I have been much edified by THE CONVERTED CATHOLIC, and believe it to be a great power for good.

A young French Roman Catholic recently left Quebec, his native city, being dissatisfied with the Roman Catholic Church, and came here. He began to seek God, gave up praying with his beads and I am confident will realize a change of heart. He eagerly devoured the contents of several copies of THE CONVERTED CATHOLIC. He has a French New Testament, and is on the right road. S. R.

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Rochester, N.Y., Mch. 29, 1897.

Enclosed find one dollar to pay my subscription to THE CONVERTED CATHOLIC another year. I am much interested in the magazine and the work you are doing. I have Roman Catholic neighbors all around me, and am studying them daily. The most of them I find do not read the Bible at all, not even their own Catholic Bible. There are a good many converted Catholics in this city. The Roman Catholics need the light, and if they would all read their Bibles very few would remain in that Church.

Wishing you success in your work, I remain, Yours truly, Miss A. S. B.

Items of News Concerning Rome.

The New York *Tribune* has the happy faculty of condensing news that covers a wide range of subjects. Like all the daily papers of the city it gives prominence to Roman Catholic affairs, but it is not as great a sinner in that respect as some others that we could name. In recent issues of the *Tribune* we find the following items :

Work of the Jesuits.

The London Missionary Society declares that Catholics persecute Protestants in Madagascar. "The Jesuit missionaries," it says, "are the moving force, and in many cases they are backed up by the government officials, who depend upon them as interpreters. A favorite course is to claim a Protestant chapel as communal—to get a majority of the people in their favor, and then to oust the Protestants and open it as a Catholic place of worship. At least a score of chapels have thus been taken possession of by the Catholics."—March 28.

Archbishop Ireland Lobbying in Washington.

It is understood that Archbishop Ireland has been acting in a diplomatic capacity to restore cordial relations between Senator Foraker and Bellamy Storer, who wants to be Assistant Secretary of State. Mr. Storer's friends are confident that he has been able to persuade the Senator to withdraw his opposition to Mr. Storer's appointment. The Storers are devout Catholics. Mrs. Storer, who was formerly Mrs. George Ward Nichols, of Cincinnati, was born in the Church. Mr. Storer is a recent convert.—April 2.

The Pope a Double Face.

Neo-Catholicism has received a severe blow in Belgium, for the Pope, having now realized that the tendency of this movement is to make use of the Church for political purposes, as well as for the propagation of doctrines opposed to those of Catholicism, has ordered the bishop of Liege, Mgr. Doutreloux, to sever his connection with the leaders of the so-called Christian-Democratic party, to discountenance it in every way and to dismiss from office the rector of the Liege Seminary, who had conspicuously identified himself with the platform — April 5.

[It is only a few years since the Pope in his encyclical on labor professed to be the great friend of the workingman. Now when some of his bishops and priests endeavor to put his professions into practice they are suppressed as effectually as was Father Edward McGlynn when he espoused the cause of the workingman. He was excommunicated and is now silent. The rector of the Belgium university is dismissed as summarily as was Bishop Keane. The Jesuits are at the bottom of this change of face on the part of the Pope. They are his masters.—Ed. C. C.]

The Anglicans' "Revered Brother."

The archbishops of Canterbury and York meant to show their anti-Romanism in their recent reply to the Pope's last encyclical letter, but their courteous use of the phrase "Revered Brother in Christ" in addressing the Pope has drawn upon them the violent wrath of the ultra-Protestants in the English Church, who regard the Pope as Antichrist and the "scarlet woman."—April 5.

[The Pope did not address them as brothers in the ministry when last year he issued his encyclical denying the validity of Anglican orders. But the English prelates are more charitable. Christians should be charitable, but it is not true charity to be charitable to those who have no charity. The Anglican prelates, like other Protestants, are heretics in the eyes of Rome.–Ed. C.C.]

What the Priests are Doing.

A POOR PRIEST ARRESTED.

Father Crowley, pastor of St. Mary's Roman Catholic Church on Maujer street, Brooklyn, is becoming famous. In the January issue of THE CONVERTED CATHOLIC we published the facts regarding a suit for criminal libel brought against him by two ladies, which he compromised by the payment of a large sum of money. In a previous trial in the Supreme Court, Brooklyn, his picture, taken in a photograph with three fine-looking young ladies, was produced in court. He caused a sensation when he swore they were not related to him, though two of them, "the Higgins girls," had passed as his nieces when they visited him and made themselves at home in the parsonage. One of the ladies who sued him for libel was his former housekeeper who had objected to the presence of the "nieces" in the priest's house. As Father Crowley now says they are not his nieces, he ought to marry one of them. But what would he do with the other? He is in the condition of the poet who said,

> How happy would I be with either,
> Were t'other dear charmer away.

As has been said, their pictures show them to be very fine girls, and he appears entranced as with the eyes of love he looks upon them sitting at his feet.

Father Crowley's latest exploit is related in the New York *World*, February 2, 1897, as follows:

"The police in Brooklyn have been in search of a clerical appearing man who for some days past has been swindling clergymen and others by piteous appeals for aid.

"On Saturday morning Rev. Father Crowley, of St. Mary's Roman Catholic Church on Maujer street, Williamsburg, requested Captain Lees, of the Stagg Street Station, to send a policeman to the parsonage at once, as a man who represented himself to be a Catholic priest was soliciting money from him at the parsonage.

"Patrolman Simons was detailed to the church. On arriving there Father Crowley told him that he believed the man was a swindler, as he could give no account of himself, and asked that he be arrested.

"The man said his name was Thomas Barth, and that he was a priest of a church in Virginia. He was taken to the Stagg Street Station-house and was closely questioned by Sergeant Ruthenberg. He said Rev. Father Diffenbach, of the Most Holy Trinity Church on Montrose avenue, could identify him. He also named John Timmens. The latter had given Barth some money, but said he was not the man who swindled him out of $10.

"Rev. Father Diffenbach was sent for. He came to the station-house, recognized Barth and told the Sergeant he was all right. Barth was asked for some papers or letters by which he could be further identified. He said they were in his trunk, which was then on its way South. He was discharged."

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Crowley's act in having a poor priest arrested for the crime of "soliciting money from him at the parsonage" speaks for itself He hardened his heart against his brother priest who, perhaps, was begging for daily bread, while his heart was softened towards the Higgins girls who had the run of the parsonage and all the good things it affords. As a companion picture to that which was produced in court and published in the New York *Herald*, and of which we possess a copy, where the "holy father" looks into the eyes of the Higgins girls, we would like to have another of him in the act of having the poor priest arrested.

How long will the people be deluded

by such men who claim they have divine power to save souls? How can self-respecting Catholic men send their wives and daughters to confession to such priests? Crowley has been promoted to a larger parish since his affair with the Higgins girls, and he has more confessions to hear now than he had when his picture was taken. Bishop McDonnell and he are great chums, and unless the Pope should order Delegate Martinelli to act in the case, there is no hope of this priest's removal. It only remains for the decent Catholics of the parish to remain away from the church and ask the good God if there is no other way of saving their souls but through the hands of such men. The blessed Saviour does not use these priests in the salvation of souls. That is His work, and He will save all who come to Him in faith.

Methodists Employing Catholics

Last month the Boston *Citizen* published several letters denouncing the action of the great Methodist Publishing House in this city in employing Roman Catholics in the mechanical departments. The question came up in the annual Conferences in session in Brooklyn, Newark and Sing Sing on April 12, and the daily papers report that the managers of the Book Concern, Rev. Drs. Eaton and Mains, denied the charges. Dr. Mains said at the New York East Conference session in Brooklyn, as reported in the New York *Herald*, April 13:

"The charges are bald, base and naked lies, that are unfit to be paraded before the public. It is true that a few Catholics are employed by us, but they are all old employees and of conspicuous ability. The only case of a Methodist being discharged was that of an incompetent hand in the engraving room. He threatened to make us trouble when he left, and I think most of the anonymous communications which we have received have come from him."

The Rev. Dr. S. L. Beiler created more confusion by asking that the Conference indorse the methods of the Book Concern. Dr. J. M. Buckley, of New York, protested, and the matter was dropped. The Rev. Dr. C. S. Wing moved to refer the question to a committee, but this also was defeated. The argument was ended by filing the communication. The general expression of opinion was that the Catholic employees should not be discharged.

The *Tribune* report was as follows:

"The Rev. Dr. George P. Mains told of the flourishing condition of the Methodist Book Concern. He was followed by the Rev. Dr. H. H. Beatty, who emphatically denied a statement that the Book Concern was discriminating in favor of Catholic employees. He said that it was not customary to question applicants for places regarding their religious faith."

At the Newark, N. J., Conference Dr. Eaton said, as reported in the New York *Sun*, April 13:

"Some of you, no doubt, have received a copy of this Boston paper, which is supposed to be an A. P. A. journal, in which it is charged that all employees of the Methodist Book Concern supposed not to be Catholics are discharged. The entire statement is a barefaced lie. There are a few Roman Catholics in our employ, and they give good service. If we could find enough Protestants to do our work we should probably make a change. It is true a few people were discharged for incompetence. I am sorry to say one was a Methodist, who said he would 'make it hot' for the Methodist Book Concern. In setting up the Bible Catholics will perhaps be inoculated with some things that may make them Methodists."

Perversions to Rome.

Rome is like the Babylon of the Scriptures—"How much she hath glorified herself." This can be seen in the daily papers of all our cities, more es pecially in New York where everything favorable to her is printed in a conspicuous place, and what is unfavorable—though legitimate news—is suppressed. We have a large acquaintance among newspaper men in this city, and they all testify to this fact. Even when an item of news or an article that is perfectly true and accurate but which may not be regarded as favorable to Rome is accepted and passed by the various editors there is some secret influence at work in other departments that throws out the communication. We have seen an article on "Romanism and the Bible" marked "O. K." and "Push" by the managing editor and the city editor of one of our great dailies—both Protestant gentlemen of high standing socially and politically—refused insertion by a subordinate who was a Roman Catholic. The Papal agent said it would hurt the paper; the Protestants merely shrugged their shoulders and let the matter drop. The Jesuits and their many agents are smart. They use the secular press in Protestant countries, but they do not use much printer's ink in their own strongholds where ignorance is the mother of devotion.

When the Pharisees asked when the Kingdom of God should come, the Saviour answered, "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you." When a Protestant ritualist closes the Bible, accepts Papal infallibility and goes over to Rome, the daily press of the whole country receive the information immediately. This was the case when a club man of this city, Mr. Delancey Kane, who had been a vestryman in a Protestant Episcopal Church, became a Roman Catholic last March. His wife had always been a Romanist, and the children of the family had been brought up in that system.

In like manner when Father Maturin, one of the Cowley Fathers, a monkish organization that is tolerated in England, went over to Rome also in March the press trumpeted it forth as a great "conversion." Father Maturin had been an extreme ritualist, and no one was surprised when he gulphed down Papal infallibility with the other Roman doctrines and practices which he had previously accepted. The Protestant Episcopal paper of Philadelphia, the *Church Standard*, said of his "conversion":

"When a man becomes a Roman Catholic in all but the name, he ought to take that name; when the authorities to which he appeals are Roman and not Anglican; when he looks to Roman doctors for guidance and regards Anglican standards with disdain; when he is fighting an up-hill battle to establish doctrines and ceremonies and practices in a soil in which they will not grow; when he has incessantly to struggle in an Anglican Church for things which he can have in peace and quiet in the Roman Church, it is the dictate of not only common sense, but of honor and expediency, to join the communion to which he belongs. Men like Mr. Maturin sometimes remain in our Church, or in the Church of England, because they hope to convert it to the mediæval principles and practices which they imagine to be Catholic; but the time for that illusion has gone by. A more hopeless crusade was never undertaken. Reformations, like revolutions, do not go backwards. Our Reformed Church will never return to Popery, and when a man of Mr. Maturin's views comes to that conclusion, there is no longer any reason why he should remain in a position which is utterly hopeless and, what is worse, utterly false."

THE ROMAN CHURCH THE HOT-BED OF INVERACITY.

A DISTINGUISHED English clergyman, Canon Knox-Little, said recently in a sermon at Oxford University that "the Church of Rome was the hot-bed of inveracity." It is a happy phrase. The Christian world knows what that hot-bed has produced in false doctrine that has made the Word of God of no effect to the Roman Catholic people of every country. The world at large knows how it has falsified history; and to-day it is as industrious as ever in producing a crop of lies. It is said by the advocates of Romanism that their Church never changes. That is true—it never changes for the better. It is our misfortune to be compelled to glance at some Roman Catholic papers every week to learn what is going on in the Roman world. From a literary point of view they are all the veriest trash. The language is coarse and vulgar, and the "make-up" seems to be the work of some poor printer who pitchforks the articles into the forms. As for the matter, it is sufficient to say that the bishops have muzzled every Roman Catholic paper in the United States by the prohibition to discuss ecclesiastical affairs. When the bishops themselves have anything to say to the public they send their communications to the secular press. But there is one field of journalistic work which the Roman papers cultivate with unflagging zeal, and that is, scurrilous abuse of the priests who have left the Pope's Church.

Our readers will remember the lecture delivered by Rev. Dr. Brooke Herford of London at Harvard University in October, 1895, and which was published in THE CONVERTED CATHOLIC, where the Roman Church was exposed as the falsifier of history and the defamer of everyone that in the interest of truth and righteousness opposed its progress: Dr. Herford said:

"Roman Catholic history strikes the average mind about as railroad geography does. Every one knows how the railroad companies, in those neat little maps which illustrate their folders, represent their own lines by broad straight lines from end to end, while rival lines are either left out altogether or put in thin and devious lines, as if of no account. Yes, that makes very pretty maps; but it is not geography. It is about the same with Catholic history."

Regarding Rome's treatment of priests who had severed their connection with its unholy fellowship, Dr. Herford said:

"With such a curious absence of truthfulness about the past, it is hardly surprising that it is difficult to obtain reliable statements from Roman Catholics about present matters. While I lived in America I was for a number of years one of the fellowship committee of our own body, and had frequent occasion to make inquiries about the career and standing of ministers leaving other churches and desiring to enter ours. I found little difficulty in obtaining confidential and reliable statements about ministers from all Protestant denominations. Where they had been good and valuable men it was freely acknowledged, even though it might be with expressions of regret at losing them. But, in the case of ex-Catholics, what information we could obtain proved so unreliable that gradually we gave up seeking for it. I was talking about this with one of our most respected English ministers, when he told me something which seems to throw light on the matter.

"I should premise that this minister, after a good university education, had begun life as an Anglican clergyman, but later, like others of the ritualists, had gone over to Rome and become a priest. After some years in the Catholic priesthood he quietly came back into

Protestantism. He never showed any of the bitterness of converts, however, never joined in the "No Popery" movements, seldom spoke of his Catholic experiences at all, and has won universal respect among us by his high and spotless character. So that what he told me I felt I could implicitly accept. And it was this: That, after he had been in the priesthood for some time, he happened to be at a conference of priests at which the question proposed for discussion was this: 'Suppose a priest apostatizes, and one of his fellow-priests, in order to block his way, starts a report of his having been guilty of some scandalous crime, how ought such a falsehood to be treated?' He said he never should forget the amazement with which he listened, as some of them laid it down that it should be treated as a venial transgression, with some slight official penance imposed, *while others declared it to be no wrong, because of its being intended to bar the apostate in his wicked course, and force him back into the Church; but not a single one among them all clearly and strongly condemned it.*

"He told me that it was this which first made him feel that somehow he was where he did not belong and led, after a time, to his returning to Protestantism."

The gentleman referred to by Dr. Herford is the Rev. Dr. Safford. He left the priesthood in disgust, as did Father Addis, editor of the Catholic Dictionary.

Many other Englishmen who had become Roman Catholics returned to Protestantism after sad and painful experiences with dishonorable Roman ecclesiastics. In this country also Protestant ministers like the late Dr. John Murray Forbes of this city, who became a priest, Dr. Spaulding of Cambridge, Mass, who left the Episcopal Church and became a Roman Catholic a few years ago, Rev. Dr. Bowen, whose caee was similar to that of Dr. Spaulding, and many others returned to the Protestant faith, disgusted with Romanism.

ROMAN CATHOLIC FALSEHOOD CONCERNING FATHER FERRANDO.

A Sunday school boy said the death of Ananias for telling lies to Peter and Sapphira was a supernatural event, because it is not natural to have persons struck down dead for telling lies! The editors of Roman Catholic papers ought to realize the truth of this. Nothing less than a "supernatural event" could make them comprehend their baseness in lying about the priests who leave the Church of Rome. They have lied about Father Lambert, the converted Redemptorist priest, who is now pastor of a Wesleyan Church in Kingston, Jamacia, West Indies, saying he was an inmate of an insane asylum while he was at Christ's Mission; they have said the same of the Editor of this magazine; and now they say that Father Ferrando, the Spanish priest, who came to Christ's Mission from South America in May, 1895, never was a priest at all. This statement was recently published in the New York *Catholic News*. When Ferrando came to Christ's Mission the daily papers published an account of his conversion which was copied into THE CONVERTED CATHOLIC at the time. In September, 1895, Pastor O'Connor sent Ferrando to Princeton Seminary on the invitation of Prof. William Henry Green, the dean of the Seminary, who received him as a converted priest and most kindly afforded him every facility to study for the Protestant ministry.

Ferrando was received into the membership of the West End Presbyterian Church, this city, by the pastor, Rev. John Balcom Shaw, D. D, in October, and later Dr. Shaw, who is director of Union Theological Seminary, sent him to that institution, where Ferrando continued his studies until he went to Venezuela as a Protestant missionary in January of this year.

The public reception of Ferrando into Dr. Shaw's church brought forth protests from Roman Catholics who circulated the report that he was never a priest. Dr. Shaw promptly replied to these attacks by indisputable evidence that Ferrando was a priest. A communication from him with these proofs appeared in the New York *Evangelist*, October 31, 1895. Ferrando had been five months in Christ's Mission and with Mr. O'Connor at Northfield, Mass., before any question was raised as to his identity.

Father Ferrando's departure for South America was noticed in the February CONVERTED CATHOLIC, and the New York *Independent* of February 11 had the following editorial note in reference to his interesting case :

" Few more interesting incidents in connection with the developement of Christian life in Roman countries have come to our notice than the story of Father Ferrando. Don Manuel Ferrando belonged to a noble family in Spain. While yet a young man he entered the cloister of the Capuchin Convent at Olleria, and, despite the earnest efforts of his family, persisted in taking the vows. Special privileges were accorded to him, and his advance in the service of the Church was very rapid. In his own statement he declares he became a monk as the natural result of a predisposition of mind under the strict religious education received at an early age, and he chose this particular order because it seemed to his extremely sensitive conscience to present a sanctity greater than any he saw elsewhere, as well as being freer from the characteristics of the Jesuit Order, which aroused his distrust rather than his confidence. In a little volume published by him called, 'A Few Facts From My Life,' he gives a detailed statement as to the peculiarities of the order, the duties of a monk and of a superior. He also shows the great contrast between the rules of the order and the actual conduct of life in the monasteries, saying that good monks find life in them unbearable, the inward corruptions of those institutions dispelling all their illusions concerning the monastic system. He quotes letters from two prominent churchmen, one of whom said that 'if before becoming a monk I could have imagined what exists in convents and what I see in them, I never would have entered one.' The effect of this upon him was terrible. He could not leave the order, for he loved it; however unworthy its members might be, he desired to uphold its pristine purity.

" At the time when he was most perplexed the Custodian of Missions in Colombia, South America, arrived in Spain desiring to obtain friars for the mission in that country. This seemed to open to the superior an opportunity, and he made special request to be sent as a missionary. At first he could get no approval, the authorities at Rome refusing to consider the question. He then wrote directly to the Pope, telling him frankly that something must be done; he must either leave the order or lose his faith, and pleaded for permission to consecrate his life to the good of the poor Indians and the benighted people of South America. This request was granted, the decree being signed by Cardinal Ledochowski, and on arriving he found the situation worse even than in Spain. Whereas some of the monks passed a life of heroic sacrifice among the Indians, many of them were living lives scandalous in the extreme. Information being sent to Rome, he was told not to discipline the monks who had sinned, but the monks who had criticised their superiors. The situation grew worse and worse, until he hardly knew what to do. He withdrew with a number of monks at last to Barranquilla, and there commenced to give instruction

in the study of the Bible distinctively without using commentaries. One day, when passing through the street, a loose leaf fell to the ground before him. He picked it up and found a hymn upon it written by Father Cabrera, who was recently installed as Protestant Bishop at Madrid by the Archbishop of Dublin and others. This moved him so much that he decided to investigate Protestantism and Protestants, but for a considerable time could get no satisfactory information. At last he learned of a woman who had some Protestant books, and through her secured copies. He studied carefully, and then came into communication with Dr. Pond, the Presbyterian missionary at Barranquilla. The result was that he decided to leave the order. He was perfectly open in his statements, and had full conferences with bishops and other monks. Great pressure was brought to bear on him, some of it such, however, as to convince him the more that this was the only course to take. Finding it impracticable for him to remain in Colombia he came to this city, studied for a time in Union Theological Seminary, desiring to fit himself for future work among the people to whom he consecrated his life, and has recently started back for Caracas that he may accomplish that work."

Notwithstanding these facts the Papal agents in the press again attacked Ferrando, though, coward-like, not until he had left New York. The New York *Catholic News*, of which Mr. Herman Ridder is the proprietor, in its issue of March 14, 1897, published an editorial in which it said Ferrando never was a priest. Pastor O'Connor replied to this falsehood at the services in Christ's Mission, March 21, and the New York *Independent* of March 25 replied to the *Catholic News* in the following editorial note :

"In our issue of February 11 we told from what we then believed and still believe to be good authority the story of the life and work of the Spanish Catholic priest Ferrando who, while engaged in mission work in Colombia, South America, withdrew from the Catholic Church and became connected with the Presbyterian Mission at Barranquilla, and who, after a course of study in this city, has returned to Caracas to carry on Protestant work there. A number of Catholic papers, of which the *Catholic News* of this city may be taken as a sample, deny our story and declare that Ferrando was never a priest at all, but only a seminarian; that he lies in saying he was a priest; that he is not a Spaniard at all, but "a Central American, educated by the charity of the people whom he defrauded." Now if these are facts we want to know it and help expose the imposter. But the Rev. John Balcom Shaw, D. D., of this city, tells us, as he wrote to the *Evangelist* more than a year ago, that he has seen the documents, shown him by Ferrando, which abundantly prove his claims to have been in a highly reputable position as a Catholic priest. Now either the statements made by the *Catholic News* on the authority of one Father Pope, a missionary to the Mayo Indians, who declares Ferrando is no priest and no Spaniard, are false, or Ferrando's credentials are a forgery. We have no interest in defending an impostor; but the presumption is that he is precisely what he claims to be. Dr. Shaw, who held these credentials for more than a year, made careful examination, and he and others are abundantly satisfied that Ferrando is a bona fide convert, worthy of credence and the man that he claims to be. It does not seem to us incredible that there should be an honest convert from the Roman Catholic Church. We have known such converts from Protestantism to the Catholic Church; and one may be as honest as the other."

DR. SHAW WRITES OF FERRANDO.

A CARD FROM THE PASTOR OF THE WEST END PRESBYTERIAN CHURCH.

To the Editor of the Catholic News :

In a marked copy of your paper which has been sent to me I find an editorial which pronounces Don Manuel Ferrando, the ex-monk who united with our church in October, 1895, an impostor. In no spirit of controversy, but simply in the interest of truth and justice, I beg leave to make a statement of facts.

At the time of Mr. Ferrando's admission into the West End Presbyterian Church our official board took pains to look up his antecedents with the greatest care, and were fully satisfied that they were what he had represented them to be. Not only was the testimony of trustworthy representatives of the Protestant Church in South and Central America, who knew him personally, strongly in his favor, but the statement of Roman Catholic authorities there equally commended him for his character and worth.

As to his identity before going to South America, the documents he holds are more than proof. He has three Apostolic Briefs which were given him when a monk, the first two of which are signed by Cardinal Vanutelli. The first gave him the power to grant plenary indulgences; the second the power of giving all the benedictions and indulgences of the Via Crucis; the third allowed him to read all prohibited books with impunity. Among the many other documents he holds are his ordination papers and several Episcopal licenses which permitted him to remit the sins reserved for particular dioceses. One of these licenses is issued by the Cardinal of Valencia, another by the Archbishop of Granada, another by the Bishop of Cadiz, and another by the Bishop of Badajoz. These documents remained in my keeping for over a year, and shortly after his reception into our church, in a letter sent to the public press, I offered to allow any one to examine them, on the sole condition that they should not be taken from my house. No representative of the Roman Catholic Church ever called to see them, and yet the wholesale declaration is made that Mr. Ferrando was never ordained a priest, and had no papers proving him to be such. The credentials were returned to Mr. Ferrando when he sailed for Venezuela last January, and any representative of the Roman Church in South America can examine them there.

Will you permit me to say, in closing, that I have no desire to pose in this case as one who is proselyting, or to give prominence to the fact of Mr. Ferrando's reception into our church. I purposely kept any notice of it from appearing in the papers, and did not previously announce it even to my own congregation. Transfers from one wing of the church to the other are constantly occuring, some men finding certainty where others do not and cannot. Ministers have been known to go from the Protestant into the Roman Catholic Church, and no one has ever thought of charging them with insincerity or of raising any particular opposition. Why have we not a right to expect reciprocal courtesy at the hands of our Roman Catholic brethren. JOHN BALCOM SHAW.

The *Catholic News*, April 11, 1897, published the above letter, and in an editorial says :

"Until Ferrando and his Presbyterian friends produce more conclusive evidence in support of their claim that he is a genuine ex-priest we shall look upon him as an impostor."

What more conclusive evidence is needed? Dr. Shaw had all the documents relating to Ferrando in his possession for over a year, until Ferrando took them with him to South America.

"In a letter sent to the public press," says Dr. Shaw, "I offered to allow any one to examine them. No representative of the Roman Catholic Church ever called to see them, and yet the wholesale declaration is made that Mr. Ferrando was never ordained a priest, and had no papers proving him to be such."

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Again and again within the last six months we have convicted the editors and publishers of Roman Catholic papers of malignant falsehoods regarding priests who have left the Church of Rome. Few of those editors have any standing in the community, and therefore can lose nothing by exposure. But Mr. Herman Ridder is not only the publisher of the *Catholic News;* he is also the director and managing editor of the *Staats Zeitung;* and as such he occupies a position of responsibility among the Germans of this city that places him in a different situation from the general run of Romish editors. Doubtless it will be said by his friends that he did not write the articles reflecting on Ferrando. But neither does he write the articles that appear in his German paper. He is personally responsible for the slanderous attack on Ferrando, and if the latter were still in this country he could obtain a good round sum in a suit for libel against Mr. Ridder for calling him an "impostor." But Ferrando, however, is engaged in better business, preaching the Gospel of the Son of God to the Roman Catholics of Venezuela who are held in the bondage of a degrading superstition by his former associates in the priesthood.

Mr. Ridder and the other Papal agents on the press should read the second Epistle of Paul to the Thessalonians wherein they would find themselves characterized, "because they received not the love of the truth; and for this cause God shall send them strong delusion, that they should believe a lie."

New Index of Forbidden Books.

Pope Leo XIII. has issued a revised edition of the Index of prohibited books. It is dated, Rome, February 25, 1896.

Concerning the Bible in the learned languages the Pope says in Chapter II:

"Editions of the original text and of ancient Catholic versions of Sacred Scripture, even of the Oriental Church, published by any non-Catholic, even though apparently edited faithful and integrally, are allowed to those only who are engaged on theological or biblical studies, provided, however, no attack be made, in the preface or notes, on dogmas of the Catholic faith.

"In the same way and under the same conditions are allowed other versions of the Holy Bible edited by non-Catholics, whether in Latin or in any other classic language."

But there is absolute prohibition to read the Bible in the vernacular. Chapter III. is as follows:

"Since experience has proved that on account of man's boldness more evil than good arises if the Sacred Books are allowed to all without check in the vulgar tongue; wherefore all versions in the vernacular, even though made by Catholics, are entirely forbidden unless approved by the Holy See or issued under the care of bishops, with notes taken from the holy fathers of the Church and from learned Catholic writers.

"Prohibited are all versions of the Holy Scriptures made by whatever non-Catholic writers in whatever vulgar tongue, and those especially which are spread broadest by Bible societies, again and again condemned by the Roman Pontiff, since they entirely discard the most salutary laws of the Church relative to the issuing of the Divine Books. But these versions are allowed to those who are engaged in theological or biblical studies, on observing the regulations set forth above."

BITTER DISSENSIONS IN THE ROMAN RANKS.

ATTACK ON BISHOP KEANE.

IN the March CONVERTED CATHOLIC under the title, "Keane Arraigns Corrigan," we published an interview with Bishop Keane, the deposed rector of the Catholic University, which was sent from Rome by the distinguished journalist, James Creelman. It was a confirmation of all that we had previously said concerning the dissensions in the Roman ranks in this country and the hatred and malice towards one another that animated the breasts of the prelates who delude the people by their pretensions to a divine commission to govern the Church, but who by their bitter recriminations show themselves to be emissaries of Satan.

Bishop Keane was explicit in his accusations against Archbishop Corrigan and the Jesuit party that had accomplished his expulsion from the Catholic University. He charged them with "malice and falsehood," and said their stories regarding him were "inventions of malignant minds." The Corrigan–Jesuit–ultramontane party could not deny the truth of this accusation, but they have endeavored to ward off the force of the blow by smirching Bishop Keane's character and ridiculing the "honors" conferred on him by the Pope.

The counter attack on Keane was made by Mgr. Schroeder, one of the professors in the Catholic University at Washington whom Keane had brought from Germany, and who is said to be the most learned man in that institution. A former student of the Catholic University who now attends all the services at Christ's Mission and desires to study for the Protestant ministry, informs us that Schroeder was always opposed to Keane's "liberalism," and was one of the chief factors in his removal. The attack on Keane was made in the St. Louis *Review* of March 4, 1897. This is a small Roman Catholic paper conducted by English-speaking German Catholics who are weary of the domination of the Irish in the Roman Church in the United States. The article is signed "Romanus," but Schroeder has not denied that he is the author. We give this contribution to the amenities of Catholic literature in full:

"ARCHBISHOP KEANE'S HONORS.

"The friends and adherents of the quondam rector of the Catholic University continue to sound his praises. Each week the papers have something new to relate of the favors lavished upon Mgr. Keane by the holy father.

"We need not remark that we do not grudge the ex-rector his honors. We have always acknowledged his real merits as openly as we protested against the 'liberal' spirit of which he was the chief exponent in the University. But we fail to see what good purpose can possibly be served when, through interviews cabled to this country, he again and again endeavors to draw public attention to the honors and honorary offices conferred upon him by the Pope.

"This much is certain, the conduct of the non-Catholic and 'liberal' press in this affair spreads confusion and misrepresents the true condition of things. The unsophisticated reader must draw his conclusions somewhat in the following fashion: Either the holy father acted rashly when he deposed Mgr. Keane, or he was thoroughly deceived by the bishop's 'enemies.' In each case the honors lavished upon the ex-rector in Rome go to prove that the Pope has said '*mea culpa*' and is, so to speak, eating humble-pie.

"Thus is the purpose of those 'reprehensible machinations' of which Cardinal Rampolla complained in his recent

letter to the Apostolic Delegate accomplished. Little do the tricksters care that the conduct of the holy father is thereby made to appear in a very doubtful light. That no one may be deceived we take the trouble to point out the following facts:

"Bishop Keane resigned the rectorship of the Catholic University for the simple reason because he was requested to take this action by the Sovereign Pontiff in unmistakable terms. No sane man who read the Pope's letter could for a moment believe that it was a 'flattering recognition' of the ex-rector's services on behalf of the University.

"As a token of his appreciation of Mgr. Keane's good will and hard work the Pope, in the letter in which he deposed him, expressed his intention of raising him to the rank of an archbishop This distinction was no doubt well merited and, under the circumstances, appeared quite natural.

"When Mgr. Keane preferred to remain in this country and the newspapers inaugurated their 'campaign of indignation' against Cardinal Satolli, Archbishop Corrigan, the Conservatives, and especially the German American Catholics, printing the most outrageous lies and calumnies daily for weeks, the holy father decided to call the ex-rector to Rome, in the hope, no doubt, that his departure from America would put an end to the scandalous deportment of the news-mongers.

"Shortly before he sailed for Europe Bishop Keane delivered an incendiary address in the University, promising his adherents that he would continue even in the Eternal City to 'fight' for his 'Christian and American ideal' 'against man and devil.' This tactless action—to express it mildly—proved that his lordship had learned nothing, absolutely nothing, from the Pope's measure. Posing as the 'victim' of 'calumniators' and 'persecutors' he apparently forgot that the real point of his attacks was directed against the holy father himself.

"Whether the friends of the ex rector have succeeded, by their false reports, in creating the impression in Rome that those 'reprehensible machinations' were the work of Bishop Keane's Catholic opponents, we will not examine.

"The ex-rector, however, in his last interview points to New York as the birth-place of those machinations. He is surely not un-aware of the fact that a portion at least of the rumors in question originated in Washington, D. C., and were from there sent to New York, notably to the *World*, and that all of this was carried on at the instigation, or, at any rate, with the knowledge and cooperation of his friends.

"We do not mean to insinuate that Bishop Keane is in any way wise to be held responsible for the actions of his friends. We simply state it as a fact that those 'reprehensible machinations' were inaugurated and carried on by some of his adherents with the deliberate purpose of misleading the Roman authorities. They were the same men who are now trying to make the public believe that the reception which the Pope has accorded their hero is really 'a grand triumph over his enemies.'

"As a matter of fact, this 'triumph' is, in the phrase of Josh Billings, 'mighty small potatoes.' As was remarked above, the archiepiscopal dignity was practically conferred upon Mgr. Keane in the letter that called for his resignation. Hence it cannot be considered as 'a new proof for the high esteem in which the bishop is held by the holy father.'

"Assistant at the Papal throne is nothing more than an honorary title, which European bishops frequently receive when they visit Rome. It implies no ecclesiastical rights, least of all 'the privilege of being continually in the holy father's *entourage* as a confi-

dential adviser,' as some papers put it.

"In his September letter the Sovereign Pontiff likewise indicated that he would provide for Bishop Keane a suitable income in case he should choose to come to Rome. This promise Leo kept by making the ex-rector a canon of the Lateran. Some of the principal churches of the Eternal City have foundations attached to them from which a number of clerics are salaried, who pray the breviary in common there twice a day, and are called '*canonici*.' They need not be bishops, nor do they enjoy any special rights in reference to the general Church government. The canonicate is simply a spiritual benefice whence they derive their income.

"Finally, Bishop Keane has been made a '*consultor*' of the Propaganda. The different Roman congregations consist of actual members and 'consultors.' The former have the duty and, therefore, the right to participate in the work of the respective congregations and to cast a vote upon all questions that may come up for decision. The '*consultores*' have no such right. The Cardinal Prefect may ask their advice if he considers it worth while; but he is not bound to follow it. There are a great many 'consultors' of the Roman congregations in all parts of the world, and even in Rome, who are never 'consulted.' This simply goes to show that the title of 'consultor,' too, is purely honorary and confers no great influence upon him who holds it.

"So much to establish the truth. We do not by any means wish to belittle the dignities which have been conferred upon Mgr. Keane, nor to question his title to the same. If he improves the opportunities given him to earn the 'red hat' we shall gladly offer our congratulations. It is absolutely useless, however, and dishonest to indulge in fanfaronades over these honors, as certain journals have been doing."

Corrigan Versus Keane.

BISHOP KEANE SUMMONED TO APPEAR BEFORE THE INQUISITION.

The New York *World*, March 23, 1897, published the following dispatch from a reliable correspondent :

"WASHINGTON, March 22, 1897.—Archbishop Keane, the former rector of the Catholic University, is threatened with an ecclesiastical examination by the Congregation of the Holy Office of the Inquisition, the most solemn and rigorous tribunal of the Roman Church.

"The immediate cause is an utterance by the former rector in a Roman dispatch of February 11, published in a New York paper [and copied by THE CONVERTED CATHOLIC in the March issue], in which he expressed his surprise and indignation because Archbishop Corrigan had continued to lend the dignity and authority of his high position to the attacks made on him and his associates, Cardinal Gibbons and Archbishop Ireland.

"Archbishop Keane said further in the dispatch that the stories originating in New York concerning his deposition and the future policy of the Vatican towards the so-called liberals of the Catholic Church in the United States were directly traceable to the Metropolitan of New York.

"Just before he sailed from New York to Rome the former rector called on Archbishop Corrigan. During their conference Archbishop Corrigan referred to Bishop Keane's statement printed in the New York *World* concerning the 'breeders of mischief and scandal.' The New York prelate declared that forty-nine out of every fifty priests in his own diocese were under the impression that Bishop Keane directly charged him with conducting a mischief bureau, and he asked the Bishop to correct publicly this implied accusation.

"The deposed rector refused abso-

lutely to retract or explain.

"Archbishop Corrigan recently forwarded a mass of data to Cardinal Parrochi, the Vicar General of Rome, with a request that Archbishop Keane be called before the Congregation of the Holy Office of the Inquisition. The Washington dispatches, published in the New York *World*, beginning at the time of the deposition of Bishop Keane from the rectorship, form the gravamen of these charges.

"Archbishop Corrigan's protest in Rome was foreshadowed by a bitter attack, signed 'Romanus,' published last week in the St. Louis *Review*, a Catholic periodical of German inspiration. It is known that Mgr. Schroeder, Doctor of Dogmatic Teaching, never friendly to Bishop Keane, is the author of this article. Mgr. Schroeder says that the former rector and his friends inspired the dispatches to the New York *World*, and that Bishop Keane therefore was the head of the 'Ecclesiastical Bureau.' He takes particular umbrage at the sentiments expressed in Archbishop Keane's farewell address and severely criticises the declaration that 'In Rome, as elsewhere, I will fight for my American idea against man or devil.'

"It was learned yesterday that Cardinal Parrochi is the warm friend of Archbishop Corrigan and the open champion of the rectionary party in the United States. It was through his influence and that of Cardinal Ledochowski that Archbishop Keane has received only minor offices at the Vatican."

The New York *Herald* dispatch on this subject, which was headed, "Catholic Split Imminent—Mgr. Schroeder Attacks the Liberals in the Church and Accuses them of Heresy," is as follows:

"There are indications that another conflict between the conservative and liberal elements in the Roman Catholic Church is imminent.

"Since the installation of the Rev. Dr. Conaty as rector of the Catholic University, to succeed Archbishop Keane, whose removal was secured by the Conservatives, there has been no open clash between the two elements. Dr. Conaty's selection was regarded as a compromise in the interests of peace, and, while there is no indication that either faction desires his removal, the conflict may break out on a new line as the result of a recently published paper over the signature of Mgr. Schroeder, professor of dogmatic theology in the University, and some of the leaders of the conservative forces. Mgr. Schroeder makes a direct attack on the liberal element. He says: 'It is a duty to keep up this fight against this powerful enemy, this so-called liberal Catholicism, luxuriating in the garden of the Church as tare sown by Satan.'

"In another place he compares liberalism in the Church to the Russian thistle. There is no such thing as a good or a bad thistle, all being bad alike, so he says there is only one liberal thistle, and that is good for nothing.

"'It is the great heresy of the nineteenth century—the negation of the supremacy of Christ and His Church over State and society in general. A Catholic liberalism is as impossible as a Catholic arianism or Protestantism.'

"He asserts that for the last fifty years the popes have branded liberalism as a heresy, as a dangerous enemy, as hidden poison and fallacious error. He sums up by declaring that 'we are justified in drawing the conclusion that a liberal Catholic cannot be a good Catholic.'"

A PICKWICKIAN DENIAL.

The New York *Tribune*, April 1, had the following item in reference to Schroeder's attack on Bishop Keane:

"A German-American Catholic paper in St. Louis published a bitter attack

on the Liberals in the Catholic Church over the name of Mgr. Joseph Schroeder, of the Catholic University at Washington. Mgr. Schroeder, according the Baltimore *Sun*, now denies positively that he wrote the article or was in any way responsible for its publication. He made this statement in his classroom before his class in dogmatic theology. He asserted that the article was composed of matter which he had spoken and written at different times, but that Mr. Preuss, editor of the St. Louis paper, had taken extracts from his sermons, lectures and conversations and put them together into an article which he had printed over Mgr. Schroeder's signature without his knowledge or authority."

That is a denial which does not deny. Schroeder is the author of the article. The Roman Catholic papers of April 10 report that he is to be removed from the Catholic University. The *Freeman's Journal* says :

" Mgr. Schroeder lately has been chafing because of Archbishop Ireland's recent sermon. He says that the scoring of 'certain self-constituted leaders' was intended solely for himself, and that he should be given an opportunity to make plain his call, election and regular commission to expound his doctrines and lead his people. He has been given to understand by the constituted authorities that it is not within his province to criticise the actions of American archbishops."

Dr. Pollach's Good Work.

Our beloved brother Dr. Paul Pollach is actively engaged in the practice of his profession in Chicago, and is meeting with deserved success both as a family physician and in the treatment of diseases of the nervous system, to which he gives special attention. His labor in the field of Christian work in that city is also abundant, not only in the church of which he is a member (Methodist Episcopal), but in the missions where his services for the cure of the soul as well as bodies are appreciated by the mission workers and the poor and unfortunate to whom he ministers. His skill as a physician and his experience as a Christian who rejoices in the fulness of faith in Christ make him an efficient worker in the missions, which he attends as a labor of love.

An extract from a private letter to a very dear friend shows Dr. Pollach's appreciation of this magazine. He says: " I have just received the April CONVERTED CATHOLIC, and I must say the last three numbers show a marvelous ability to condense in a few pages a great amount of exceedingly interesting matter, all converging to the same elevated purpose and written in the best style. The magazine has indeed an efficacious mission in proportion to the thoughtful labor which speaks through every line."

The commendation of such a man is worthy of record and is most encouraging in this difficult field of Christian work. We are thankful to God that the magazine is appreciated by men of learning and ability, and by earnest, zealous Christians who understand what Romanism is and sympathize with the work of calling its deluded victims out of it to worship God in spirit and in truth like other Christians.

BOUND VOLUMES OF THE CONVERTED CATHOLIC.

The sets of bound volumes of THE CONVERTED CATHOLIC are becoming scarce. Those who wish to have a complete record of the work of this magazine should send their orders without delay. The first volume cannot be had at any price, but the twelve volumes that cover the period from 1885 to 1896 inclusive can be had for $12.000. Address this office.

We will send the Magazine to new subscribers for the remainder of this year (**April to Dec. 1897**) **for 50cts.**

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XV.

LETTERS FROM BISHOPS TO THE TRAMP PRIEST.

JUST to show how impossible it is for a priest once suspended to regain a standing in his own or another diocese we publish the following letters, which are only a few of the number we have obtained from the priests to whom they were addressed in response to their petitions to be received. The originals are all in the possession of the author of this book:

St. Raphael's Cathedral,
Dubuque, Iowa, July 2, 1872.

Rev. Dear Sir:—Our Right Reverend Bishop wishes me to say in reply to your request, that he is sorry that he cannot favor you, as he is now well supplied with priests of his own.

Your humble servant, P. RYAN.

—

San Francisco, Jan. 7, 1873.

Dear Rev. Sir:—Your favor of the 28th ult. has been received by the Archbishop. In reply he desires me to say that the Catholic population in the archdiocese is not increasing so fast as it was expected, and that for the present he has a good supply of priests. He has, therefore, no vacancy for you.

Yours very respectfully,
R. P. BRENNAN.

—

Ogdensburg, N. Y., May 13, 1874.

Rev. Dear Sir:—Your esteemed favor came by this morning's mail, and I heartily commend you for the frankness of its contents and the resolution which, with God's help, you will be enabled to keep. I cannot entertain your proposition for the reason that I have now quite as many priests as I have missions. In fact it is difficult to give them places, besides I have many seminarians and candidates for holy orders, for whom I have to provide in the future.

With sincerest blessing, I am truly yours in Christ,

† E. P. WADHAMS,
Bp. of Ogdensburg.

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St. John's Cathedral,
Cleveland, Ohio., May 12, 1874.

Rev. Dear Sir:—I have had such sad experience from those whom I took into the diocese under circumstances similar to yours, that I would not dare repeat my kindness; besides, I will ordain six and receive one from Europe, now studying there, by the first week in July. This will fill up nearly all the places I have. I pity cases such as yours, but if others have been paid as I have, then no wonder bishops hesitate.

Yours truly, R. GILMOUR,
Bp. of Cleveland.

—

Albany, N. Y., April 19, 1873.

Rev. Sir:—Your application through letter of 5th inst. to Rt. Rev. Dr. Conroy, for readmission into the diocese of Albany, has been received. I regret to be obliged to say that it is not possible to comply with your request or to hold out to you the slightest hope that your efforts in that direction may at any future time be more successful.

Very sincerely your obedient servant,
† FRANCIS NIERNEY,
Coad. Bishop.

—

The following letter has the picture of a cardinal's hat at the top, and these words printed around it, "Satis est prostrasse leoni," and under it, "Jacobus O'Connor. Dei et Apostolicae Sedis gratia. Episcopus Dibonensis, Vic. ap. Neb.:

Omaha, Aug. 10, 1879.

Rev. Dear Sir:—I regret to have to

inform you that there is no vacancy in this vicariate at present which I could ask you to fill.

Sincerely yours in Dmo,

† J. O'CONNOR.

—

The following was written on a postal card and passed through the hands of many who read it and laughed at the misery of a bishop who could not spare a postage stamp, or at least, write in Latin, in order that every one might not be made aware of the poor priest's appeal and answer:

Baltimore, Nov. 1, 1879.

Rev. Dear Sir:—In reply to yours of the 22d ultimo I regret to say that I have no vacancy, and therefore cannot comply with your request. Praying God to bless you, I am, etc.,

† W. H. GROSS,
Episcopus Savannensis.

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Vicennes, June 7, 1873.

Rev. Dear Sir:—In reply to your favor of the 3d inst. to our Rt. Rev. Bishop I am instructed to respectfully decline the offers you therein made.

Yours truly, P. BEDE O'CONNOR,
O. S. B. Vic Gen.

The priest from whom we got this explained that the offers he made the bishop were to work at anything about the church, to even black his boots rather than remain any longer on the tramp. The above was his answer.

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Columbus, Ohio, Oct. 19, 1869.

Rev. Sir:—I regret that I have no place where you could be employed on the mission, and this fact makes it useless for me to examine into your misfortune any further. There are but four churches in my diocese where a priest can get along without German, and these are all filled.

Yours sincerely,

S. H. ROSENCRANS,
Bp. of Columbus.

St. Paul, Minn., June 2, 1869.

Dear Sir:—Your having left a religious order is a rather unfavorable circumstance. Having no very urgent need of an additional clergyman at the present time I would prefer not to receive you. You will find no great difficulty in being accepted by some of the bishops in the East.

Believe me to be faithfully yours in Christ, † THOMAS S. GRACE,
Bp. of St. Paul.

The writer of the above is an ex-religious himself, and thus speaks from experience.

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Now for a change we give the following, wherein a tramp priest is received and sent to a certain pastor with this letter:

Green Bay, Wis., Nov. 27, 1875.

Rev. Dear Sir-—Bearer of this is an ex-Franciscan of the diocese of Culm in Prussia. He had apostatized from the Catholic Church, but is reconciled and is under censure, as all his papers show. His name is Onuphris Strœhlke, preaches Polish and German. I give him faculties *usque ad revocationem* [until recalled] under this condition, that you take him as your assistant. By this way you may serve the missions in Kansas and Reedville, for it will be no difficulty for him to study a Bohemian sermon. If you have no place in your house he can dwell in the Sister's house and come to you for his meals; but I like to be understood, it is no command, but rather a work of mercy concerning the salary which both missions shall give. We will settle it afterwards if he stands the trial.

Yours most respectfully,

† F. X. KRAUTBAUER, Epp.

Of all the fine American priests on the tramp this foreigner was preferred. Such are the men which Europe sends and our bishops embrace, while the native is kicked out because he is not humble

enough, or perhaps does not flatter his lordship as these mean foreigners do.

—

London, Canada, June 12, 1877.

Rev. & Dear Sir :—Your letter to Bishop Walsh whereby you apply for admission into his diocese is received by me on this day. In answer to your petition I must say that Bishop Walsh is at present in Europe, and will not be back before March or April next. Our diocese is pretty well supplied with good priests; we have moreover a number of ecclesiastical students preparing for ordination at the Seminary of Montreal. I would not, therefore, be justified in inviting you to the diocese of London, Ontario.

Hoping you may succeed in some other diocese, I beg to subscribe myself, reverend and dear sir,

Your most obedient servant,

I. M. BRUYERE, V. G.

—

Hartford, Dec. 30, 1876.

Rev. Dear. Sir:—I received your letter. I must decline to acceed to your request to receive you into this diocese, for many reasons which it would be unnecessary to state. Wishing you every success, I remain yours in Christ,

† THOMAS GALBERY,
Bp. of Hartford.

—

St. Joseph, Mo., July 16, 1873.

Rev. Dear Sir:—I cannot receive you. A recommendation, as well as an exeat, from your bishop being required.

Your humble servant,

† JOHN I. HOGAN,
Bp. &c.

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The following is another letter from Bishop Krautbauer. His letters are always interesting :

Green Bay, Nov. 5, 1875.

Rev. Dear Sir:—For sufficient reasons I have retracted (*sic*) the priest from Cooperstown. People will probably come to you and Father Maly. I hereby notify you that you may accept baptisms, marriages and funerals in your church—but by no means have service in the church of Cooperstown nor enter their graveyard. I will punish them as I have threatened before, and a bishop must keep his word.

Yours most respectfully,

† F. X. KRAUTBAUER.

P. S.—Suppose you have to attend a sick person in Cooperstown, you are at liberty to do so, but I give you also a *right* to charge doctor's fees; we must not make fools of ourselves.

F. X. K.

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Harrisburg, Pa., April, 1879.

Rev. Dear Sir:—There is not a place for another priest in this diocese. Indeed I had to let the last priest I ordained go to a bishop of a neighboring diocese, as I could find no place for him. Appreciating the sentiments you express and with best wishes,

I am very truly yours,

J. F. SHANAHAN,
Bp. of Harrisburg.

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Cincinnati, Ohio, Jan. 15, 1878.

Rev. Dear Sir:—You letter is written eighteen months ago. It does not state that you are free from censure *now*, nor does your Roman letter written five months ago. If you write or send a telegram to your bishop and he gives a good letter to you, this would help.

J. B. PURCELL,
Archb'p of Cincinnati.

Alas! if he had been so particular in all things his gray hairs would not now be brought down in sorrow to the grave.

—

Detroit, Nov. 5, 1879.

Rev. Dear Sir:—In common with the great majority of bishops we have been obliged to make the sad experience that the "mercy," "the chance," etc., offered for the regaining of the lost priest's honor and standing, was infallibly an

additional scandal to the faithful and merited, an abominable abuse for the bishop who had shown mercy, but would not tolerate the scandalous conduct In consequence we have refused all such applications since October, 1875, and God willing will continue to do so.

† C. H. BORGESS,
Bp. of Detroit.

This appears to be *ex-cathedra*, and should settle the question. But here is one from Bishop Krautbauer which is much stronger:

Green Bay, July 10, 1879.

Rev. Sir:—If a holy bishop has given you the advice to apply to me for reception he may be also so holy to give you a trial. I am not so holy, and have made a *vow* to accept no priest any more that has been dismissed from this diocese or has left voluntarily, or that comes from another diocese. If any bishop has any obligation to receive you after having done penance it is the bishop that has ordained you according to the prescriptions (*sic*) from Rome. I made the experience that bishops treating their priests severely like late Bishop Foley, Archbishop Kenrick, Archbishop Purcell, Bishop Baltes, etc., are highly respected, and that their priests dismissed act like dogs. But that a bishop treating his priests kindly is only abused and made ridiculous by other bishops. "Refugium Peccatorum." The bishops of the East send their outcasts to the West, and I am very thankful for that compliment. Respectfully,

† F. X. KRAUTBAUER, Epp.

There now, if that letter does not take the palm we have others from the same learned bishop which definitely settle the question that tramp priests and suspended and dismissed clergymen waste their time in applying to any bishop for means to regain their standing, be they ever so humble and repentant and willing to begin life anew.

(TO BE CONTINUED.)

Literary Notes.

NEW BOOK ON GENERAL GRANT.

Ulysses S. Grant; Conversations and Unpublished Letters. By M. J. Cramer, D. D., LL. D, ex-United States Minister to Denmark and to Switzerland. 1 vol. cloth; Eaton & Mains, Publishers; price $1.00.

In an active busy life we cannot find time to read all the new books as fast as they appear. But we have read this book, every word of it, and we advise our readers to do likewise. Dr. Cramer married General Grant's sister, and therefore as a member of the Grant family had exceptional opportunities of learning the great General's views and opinions on a variety ot subjects that have never before been published. Many letters from the General and other members of the Grant family appear in this volume. It is the book of the season.

The dedication of the great monument to General Grant in this city on April 27, is an event in which the whole American nation is interested. It is a fitting tribute to one of America's greatest men. The names of Washington, Lincoln and Grant shall live forever.

To know General Grant in his public and private life was the privilege of Dr Cramer, and in a most fascinating way he pictures him as he was.

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FATHER WATRY'S LITTLE BOOK.

We hope many of our readers have sent ten cents to the converted priest, and now Congregational minister, the Rev. Francis Watry, Clayton, California, for his admirable little book, "From the Roman Catholic Altar to the Protestant Pulpit." The extract from it that we published last month should whet the appetite of our readers for a perusal of the book itself. They will read every word of it and thank us for directing their attention to it.